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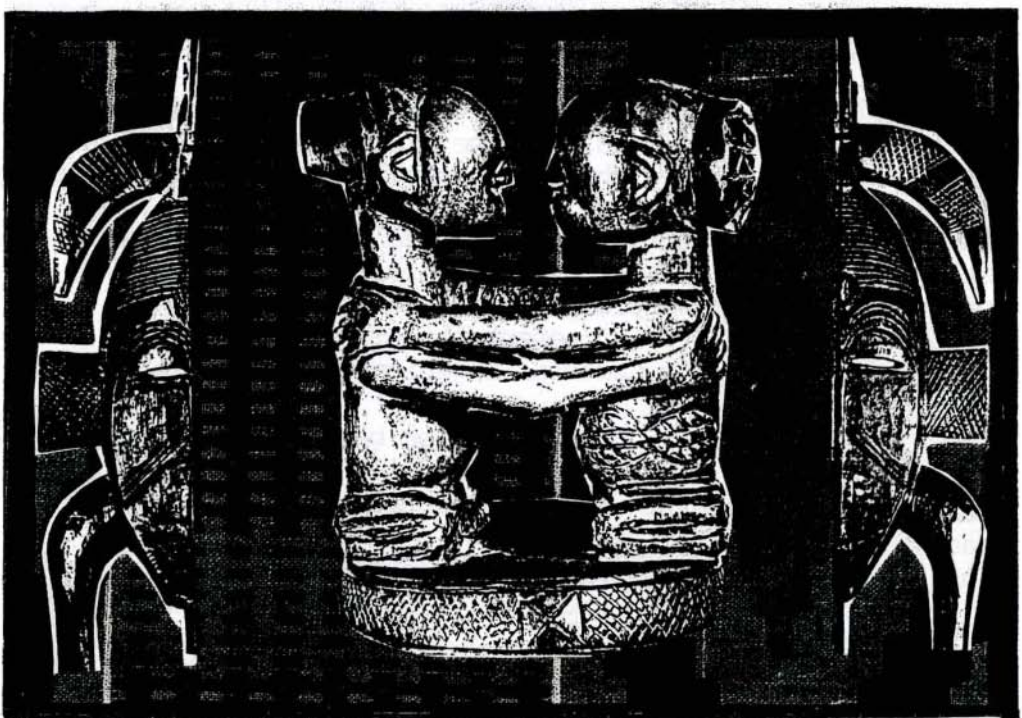

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

To Help Kwanzaa Live Up to Its Promise

On the 26th. of December, many African people in the U.S., as well as in other parts of the Americas, will begin the seven-day observance of Kwanzaa. For some of us, this will be a special period--a time of reflection upon the seven principles represented by each day, a time of renewal of our commitments to African people, a time of remembrance of our ancestors, a celebration of our rich and varied African cultures. For others of us, Kwanzaa will be little more than "black" seasonal greetings and superficial ritual. And for yet others of us, these seven days will pass without notice or will actually offend us because we are so emotionally and psychologically attached to the U.S. and its European(Caucasian) customs and values.

When Maulana Karenga introduced Kwanzaa to us in 1966, he did so in order to help us rid ourselves of this attachment to these European customs and values and to discover and return to our **African** selves. Though there are **many more** Africans in this country today who are aware of and/or observe Kwanzaa than there were in the first few years following its introduction, it's apparent that this seven-day observance has not had the level of impact that brothers and sisters of an Africentric mind-set hoped for.

It is apparent from Karenga's writings, as he introduced Kwanzaa to us, that it was his intent that the seven days of this observance would come to have a meaningful impact on the remaining 358 days of the year. But as we look around us, we see that the potential power of Kwanzaa to bring positive change into our lives has been largely stunted by the commercialization and cultural compromise.

During the month of December, magazines and newspapers, especially those with large African readerships, carry ads for all kinds of products for which Kwanzaa is used as the come-on. Most of these products are manufactured by European(Caucasian)-owned corporations. This is a defilement of Kwanzaa. It was created to give **us** an **alternative** to the commercialized Christmas, to encourage us **not** to spend our economic resources on items we don't need. Elaborating on the fourth principle of Kwanzaa, ujamaa(cooperative economics), Karenga spoke of the importance of keeping **our** money in **our** communities by purchasing goods and services from businesses owned by **our** people. In explaining one of the symbols of Kwanzaa, zawadi(gifts), he stated that material things should **not** be the focus and that gifts should be hand-made or educational(such as books or tapes on African history, cultures, values, etc.); that they should be given to children in the family as rewards for their keeping of commitments.

The question must be asked: How does an ad that calls on us to purchase some brand or other of liquor, for libation honoring our ancestors, fit into the intent, design, and spirit of Kwanzaa? Another question must be asked: How does inviting the U.S. Postal Service to sell Kwanzaa stamps fit into the intent, design, and spirit of Kwanzaa? Whether it's manufacturers of alcoholic beverages, printers of postage stamps, greeting card companies, or other commercial enterprises owned by Europeans, we have to see the matter for what it is--a **capitalizing** off of something that should be sacred to us, close to our hearts. Don't those of us who claim that we are Africentric in our thinking and that Kwanzaa is close to our hearts have an obligation to try to work against the use of Kwanzaa as just another gimmick--like Thanksgiving, Christmas, etc.--for U.S. capitalism?

As to the cultural compromising of Kwanzaa, again we look back to Karenga's introduction of it. He not only wrote about economic issues as a rationale for the creation of this observance, but also addressed the matter of the destructive impacts on our minds of European images of Jesus, Santa Claus, and other characters. In this regard, we would be well-served to read Ishakamusa Barashango's(May the brother's spirit be at peace in the realm of our ancestors.) AFRIKAN PEOPLE AND EUROPEAN HOLIDAYS: A MENTAL GENOCIDE, Book One. Christmas, in addition to being a huge money-maker for corporations, is supposedly a celebration of the birthday of Jesus. For the purposes of this commentary, we won't go into the history of the mythologies, politics, and falsehoods connected to how December 25th. came to be designated as Jesus' birth and how Christmas was established as the "holy day" to celebrate the birth.

According to the religions of Christianity, Jesus "is" part of the divine trinity--namely, the Son of God; and, as such, "is" God. Jesus is typically portrayed in Christian churches, bibles, etc. as European("white"). As God, Jesus is said to be infinite, to be, among other things: all-powerful, all-present, all-knowing, and eternal. Christianity teaches that we are to worship this infinite God and seek salvation from "him." This is a primary religious aspect of Christmas. Karenga recognized the destructive power on the African mind of our worship of a "white" god.

But in looking at Christmas, we find one hell of a coincidence. Just as there is a god presented to us through its religious aspect, there is one presented to us through a secular aspect. During the Christmas season in the U.S., we hear more about Santa Claus than we do about Jesus; more about Frosty The Snowman, elves, and flying reindeer than we do about Mary, Joseph, or the Three Wise Men.

Looking specifically at Santa, he's not just a jolly fat man who, like Jesus, is portrayed as European. He is also, like the Son of God, infinite. Christianity tells us that God is all-powerful and all-present. Santa Claus is apparently all-powerful and all-present.

What else can explain his ability to fly around the earth in a reindeer-driven sleigh and carry gifts for all the good children in the world and lumps of coal or whatever for the naughty, to be able to do this in a matter of hours, and to be able to get into **billions** of households? Santa must also be all-knowing. Somehow, he is able to know which of all the **billions** of children in the world have been bad each year and which of them have been good. And it appears that Santa Claus is eternal, or somewhat eternal. He's been around for at least some hundreds of years, has no known birth date, and has not been reported to have fallen ill or died.

As African adults, we don't believe in Santa Claus. But, chances are, most of us in this country, as young children, believed in this jolly fat **European** and saw him as being **infinitely** more powerful than our own **African** parents. And in a very real sense, we worshipped Santa during the Christmas season as surely as we worshipped Jesus throughout the year. As Africans who are no longer children, we continue to carry these images of all-powerful Europeans in our psyches and some of us more than others operate in a manner that manifests an on-going worship of Europeans-as-god and a self-destructive obsession with European values and customs.

If Kwanzaa is to do for us what it has the potential to do, we have an obligation to protect it from commercialization, cultural compromise, and other forms of de-Africanizing. A watered-down Kwanzaa, like a watered-down medicine, won't do much to cure what ails us.

-Editor

FROM OTHER SOURCES

Ex-prisoners Put Kujichagulia(Self-determination) into Practice

..."Melvin Bailey started out with a simple idea; Black men, particularly those who had served jail time, should be able to find employment in their own neighborhoods. Watching others work, while frustrated Brothers stood on street corners wasn't a scenario he was willing to accept. Mr. Bailey and others protested the lack of jobs and opportunity and directly confronted the problem.

"In four years, he and the Community Male Empowerment Project have gone from demanding jobs to creating jobs. The group is looking to provide employment to ex-offenders as the non-profit builds affordable housing on the west side of the city. The project, which consists of constructing 10 two-flat apartments, broke ground in November. Among its requirements is that the general contractor give training and jobs to ex-offenders, pointed out Mr. Bailey, director of the Community Male Empowerment Project.

"Mr. Bailey, who has served time in prison, and other activists around the country want to stop the revolving door that brings Blacks in and out of the criminal justice system...

"According to the Urban Institute's Justice Policy Center, Illinois released 30,068 inmates from its prisons in 2001, '157 percent above the 11,715 prisoners returned to society in 1983'.

"'Fifty-two percent of the ex-prisoners went to Chicago. Six economically and socially disadvantaged Chicago areas--Austin, Humboldt Park, North Lawndale, Englewood, West Englewood and East Garfield Park--accounted for 34 percent of the prisoners returning to the city...'

"'The return of so many prisoners to a handful of Chicago communities is only half the story', said

Urban Institute researcher Nancy La Vigne, when the report was released. 'The other half is the high rate of people being sent or returned to prison who come from these communities. This cycling in and out of prison can have significant and costly social and economic impacts on the residents in these neighborhoods'...

"Melvin Haywood, who works with Chicago's Safer Foundation...[and] served 30 years in prison...acts as a job by coach by helping with resumes, and giving tips on interviewing, grooming, punctuality and other things needed to get and keep a job.

"Xavier Williams started as an outreach worker for Ceasefire, a violence prevention program, and went on to develop an employment assistance program and craft a partnership between Ceasefire and the Safer Foundation. He managed a program that tracked how his clients did with job skills and employment. He believes sustainable jobs are important, and notes that nearly half of his clients have opted to work for commercial drivers licenses, looking to build long-term careers.

"His contract for the Ceasefire-Safer partnership will soon expire and he is on track to complete his master's degree by next summer. He served 20 years in prison and has been home for three-and-a-half years...

"Mr. Williams strongly believes in better training for frontline workers, who are often ex-offenders themselves. Offering certifiable training, in areas like conflict resolution and case management, would mean greater career choices for outreach workers, he noted. Better training would also allow organizations to improve the odds of helping people, Mr. Williams said.

"Ex-offenders need to be involved at every level, when it comes to things that affect their lives,

better coordination between groups and less focus on leadership roles would also help, he added..."

-from "Prison Reform Inc. Forum Is Step Toward Ex-offender Movement," pages 25 and 35, Nov. 28 THE FINAL CALL(Chicago, IL.)

"Books for Ethiopia Project" Functions in the Spirit of Umoja(Unity) and Ujima(Collective Work and Responsibility)

"On Sept. 22, the Universal African Peoples Organization(UAPO), the St. Louis Ethiopian Community and other progressive organizations successfully completed its 'Books for Ethiopia Project' by shipping over 360 boxes of new and used quality textbooks and other thought-provoking educational reading material to Addis Ababa, Ethiopia...nearly $7,000 was raised to offset the cost of shipping the books...The books will be received by the Ethiopian Knowledge and Technology Society(EKTS) to be distributed to various educational institutions.

"This journey of love and struggle began in 2005, whenn local Ethiopian activist Tesfaye Boru, who owns the Red Sea Restaurant, asked Zaki Baruti, president/general of the UAPO, to help actualize his vision of helping needy children in his beloved country...

"The 'Books for Ethiopia Project' is an extension of the UAPO International Relief effort that was forwarded in 2003, when the UAPO, working in conjunction with other progressive organizations, shipped a 20-foot container of over 300 boxes of clothing and medical supplies to Zimbabwe. The following year, the UAPO helped coordinate and ship a 40-foot container of over 450 boxes of clothing, medic ine, water and food to Haiti. In 1989, its founding year, the UAPO shipped nearly 60 boxes of clothing to Namibia to commemorate its independence celebration..."

-from "Progressive Relief," page 38, Nov. 28
THE FINAL CALL

Mutombo Continues in His Quest to Erect Hospital in His Hometown of Kinshasa in Congo

"Houston Rockets center Dikembe Mutombo is slowly but surely making headway in the building of a much needed hospital in his impoverished hometown of Kinshasa the capital city of Congo.

"On a salary of $2.2 million per year for the upcoming season, the NBA star has already contributed $15 million of the $29 million needed to construct the 300-bed Biamba Marie Mutombo Hospital near Kinshasa. To raise the remaining $9 million, he is launching a campaign to recruit 100,000 donors who would pledge $10 a month to his foundation for one year. 'With this we can reach even the (lower income levels) of the american public', he says...

"Mutombo says the hospital, named in memory of his mother, is in keeping with an African proverb: ' When you take the elevator up to reach the top, please don't forget to send the elevator back down so that someone else can take it to the top'.

"Mutombo has spent the last nine years working to build the hospital. He has met with presidents and princes, corporate executives and anyone he thought would make a donation, flying an estimated 500,000 miles for hospital-related business..."

-from "Mutombo Needs Funds for Congo Hospital," page 14, winter NATION TIME(Jamaica, N.Y.)

BOOKS

AFRICANA LEGACY: DIASPORIC STUDIES IN THE AMERICAS

Cecily Barker McDaniel and Tekla Ali Johnson, Editors; Tapestry, Ltd., publisher; Copyright 2006 by North Carolina Agricultural and Technical State University; 600 pages.

As to the subject matter, scope, aims, etc. of this book, we quote from its foreward:

> This volume is the result of brainstorming sessions by the African American Experience Committee, an interdisciplinary team of faculty members at North Carolina Agricultural and Technical State University. The A.A.E. Committee decided to create a one-semester course that would introduce college students to sociological, political, legal, scientific, artistic, and historical aspects of the Africana(African and African American) sojourn in the Americas...Our goal from the outset has been to create a scholarly book which would engage readers in knowledge-based discussions on the social, economic, and political structures which existed in Africa prior to the colonial era, the experiences of African people throughout the Diaspora in relation to slavery and racial-caste systems, the intersection of gender and racial oppression, resistance, cultural continuity and transformation(especially the survival of core aspects of traditional African societies), the social creation of race and class and their varied forms in the lives of Africans across the Diaspora, and most importantly, Africana agency...Ultimately, we hope that this course will contribute to students' ability to think globally about events and that it will encourage them to see relationships between groups from a wide spectrum of perspectives.

As the above excerpts from the book's foreward suggest, AFRICANA LEGACY is a wide-ranging text, consisting of essays, reports, poems, etc., some

of which are contemporary writings, while others are from back in time. For example, "The Mis-education of Hip-hop" by Jamila Evelyn, is, as the title makes evident, a contemporary writing; "The Slave Auction" by Frances Ellen Watkins Harper, comes from the period of chattel slavery.

AFRICANA LEGACIES has contributions by giants in Africentric scholarship, such as: Molefi Kete Assante and Cheikh Anta Diop. There are works, not only by scholars, but by social and political activists, novelists, poets, and others. There is a poem by Gwendolyn Brooks and and essays by Assata Shakur and Randall Robinson. If we look at titles of just a few of the many writings in AFRICANA LEGACIES, we get an idea of how extensive a work this is: "Origin of the Ancient Egyptians," "Profile: Nzinga Mbemba(Affonso I) of Kongo," "Another Exodus: The Hebrew Israelites from Chicago to Dimona," "The Black Movement and Women's Liberation," "Africanisms in African American Music," "Conjure, Magic, and Power: The Influence of Afro-Atlantic Religious Practices on Slave Resistance and Rebellion," "Women in Prison: How We Are," etc.

Lastly, the book has a Nebraska connection. One of the editors, Tekla Ali Johnson, was brought up here in Lincoln and earned her doctorate degree from the University of Nebraska at Lincoln. Interestingly, the sister's doctoral thesis focused on Ernie Chambers and his role in the human rights movement in Omaha.

TRIBUTE

L.C. Johnson, aka "Pops," was born in Arcola, Mississippi and moved to Chicago sometime in the '70s. Later, he moved to Omaha, Nebraska. After my biological father passed away, "Pops" took on the full-time job of raising us from about the time I was five. Some of my best memories of Pops are of him playing dominoes and him listening to his blues music. He always had a great sense of humor and tried to see the best in everyone. The

-continued on inside back cover-

MESSAGE FROM THE ALAGA

A Call to Action

Rise, Mighty Black Nation. Rise! The trumpet has been sounded. The call is now being made by the God of our ancestors, beseeching us, a Mighty Black Nation forgotten unto ourselves, to rise in the spirit of righteousness. The God of our ancestors is beseeching us to take a valiant stand and unify under the banner of the red, black, and green. The red is symbolic of the blood of our sacrifice and diligence; black is symbolic of the hue of our genesis from which all else comes; and green stands for the manifested life and vitality of our people.

We are a mighty nation of Afrikan people, once at the apex of civilization, life, and humanity. Though systematically maligned, we are destined for greatness once again and forever more. But, despite having been nominally emancipated from slavery by the stroke of a pen, we are functioning as though we are enslaved psychologically. We are living our lives as a negation, unconsciously(sometimes, **consciously**) working contradictory to the goals and best interests of Afrikan people. We are leaving our future to chance!

Our condition of psychological enslavement is a result of the atrocities inflicted upon us by physical enslavement of the past and inequitable treatment in the past **and** in the present. Europeans and their racist/white-supremacist system of governance have left us decimated, disorganized, and confused.

Our collective and deep-seated desire to become equal to our European oppressors has led to the mediocrity that has become the standard and measure of our lives. This suggests that we no longer believe in the power and greatness of Afrikan people. It suggests that we have somehow forgotten that what we do for ourselves depends on what we know and accept about ourselves(David Walker).

If the scriptures of the Bible are true, that man is made in the image of his creator, then why are we looking to Europeans as the model of human excellence. These are people who have perpetrated acts of genocide against people of color everywhere. Why don't we aspire to become like the God who created us, in all its richness and glory, in all its truth and righteousness.

The creator did not create a superior nor inferior group of people, one to rule over the other. The creator intended for all hue-beings(human beings of color) to exist with one another in peace and harmony. For us(Afrikans) as a people to believe in the superiority of another people and allow those people to rule over us is a negation of "self"(collective and individual). Surely, this negation of self is an abomination to God and to all who dare to be true, just, and righteous.

Will you stand by idly, with your hands in your pockets, pretending to look the other way, while the evisceration of our people continues? If so, your silence will condone and sanction the destructive acts committed against us; and you will be worse than the racist. You will be a traitor, a betrayer of your own people!

As the Rev. Dr. Martin King, Jr. so eloquently stated: "An injustice anywhere is a threat to justice everywhere." Our collective unwillingness to emerge from the desolate abyss of oppression will surely lead to our total demise. If we want better for ourselves, we must rise up in the spirit of righteousness and stand against the evils which beset us. In short, it is time for us to get busy!

Shem em Hotep(I leave you in peace),

Amikhet En Maati

KUUMBA

AFRICAN EXHIBIT AT THE MUSEUM

The exhibit demanded
hushed tones
respect
recollection
a connection to the root
the stalk removed
broken
but reaching still
to know
even a token
of our original history

will we be recognized
 will the mask
  carving
   statue
    basket
 speak to us
 call to us
 sister brother
 we know your heart
 you were once a part
 of our essence
 listen and you will feel
 us moving in you
 hush
 listen.

-by Staajabu

Staajabu is the mother portion of the mother/daughter team, Straight-Out Scribes. For several years, she and her daughter, V.S. Chochezi, were in Sacramento. Staajabu recently moved to New Jersey.

ANNOUNCEMENTS

The state prison chapter of the Harambee Afrikan Cultural Organization exists to bring about transformation from "black" malehood to **African manhood.** We are looking to you, the men and women of the Omaha/Lincoln-area African community, to help us bring this transformation about. If you are a community organizer, an educator, or are serving the African community in some other constructive capacity, bring your knowledge and insights to the joint so that they can be shared with our members and guests. Maybe you're interested in our putting together a presentation for you and a group of brothers and sisters you might bring down. In either case, write to us at: Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE. 68542-2500. Or call 479-3379.

The Nebraska Humanities Council will present a new Chautauqua in Kearney June 21-24. The theme is "Visions for America: Notable Nebraska Reformers" and will feature four scholars portraying historical figures from Nebraska who played major roles in important American political and social reform movements. Malcolm X "will articulate the radical position of the Civil Rights movement in the post-World War II era. He will challenge the populist-progressive reformers who helped create greater equality in the United States with a failure to extend those reforms to black America." Malcolm X will be portrayed by Charles Everett Pace. Pace, a professional actor, has portrayed Omowale(Malcolm X), Frederick Douglass, and other African historical figures.

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"As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance."

BACK IN TIME

...the early 'Christians' celebrated the birth of Jesus for over the first three and a half centuries on March 25th.

...the words of the decree issued by the Pope of Christiandom, Julian II, in the year 345 A.D.,...inform the seekers of the truth that in that year he decreed that henceforth it was fitting that Christians should 'unite with the followers of Mithra and of Bacchus in celebrating the rebirth of the deity' under the solar symbolism at the winter solstice.

In the Encyclopedia Brittanica, 1946 edition, has this: 'Christmas(i.e., the Mass of Christ)... Christmas was not among the earliest festivals of the church...' It was not instituted by Christ or the apostles, or by Bible authority.

The Dutch name for Santa Claus is 'Sinter Klaas'. He is recorded in hisory as a 4th century bishop who became the Russian patron saint of children, bankers, pawn brokers, and thieves. In Holland 'Old Nick' as the appelative of satan who was depicted as a stern old man who rode across the frozen land on a goat with a whip for bad children.

It was not until 1840 that the first Christmas tree was brought to England from Germany by Prince Albert, soon after his marriage to Queen Victoria. Father Christmas, or Santa Claus, also appeared in Britain in the last century, and started to fill stockings around 1850.

Source: SYBOLISM HOLIDAYS MYTHS AND SIGNS by Imam Alauddin Shabazz

...the date December 25 was commemorated in the ancient world long before Jesus was born, as the birthdate of Horus in Egypt. Horus, one of the

many Ethiopian manifestations of the sun, was the halo(sun disc) wearing son of Isis and Osiris, born at least 2,000 years before the New Testament Christ.

December 25, as the birthdate of Jesus Christ, was not adopted until 325 C.E.(Christian Era/A.D.), at the Nicaean Council. In an effort to harmonize and systematize the complex and diverse Christian dogma which existed at that time, a council of three hundred and eighteen bishops met in the city of Nicaea, in the kingdom of Bithynia(today's turkey) at the mandate of the Roman Emperor Constantine. The date accepted by the majority of the European bishops assembled was not finalized until the publishing of the Philocalian Calendar by the Roman Catholic Church in 354 C.E., some 325 years after the birth of Jesus Christ was supposed to have taken place. Observation on the part of the European Christian church that rival religions celebrated birthdays of their savior gods on this date was the motivating factor behind this action.

According to this legend, the first Christmas tree appeared in Germany around 716 C.E. after an English missionary named Winfred, later dubbed St. Boniface, stopped some Germans from sacrificing their young prince to an oak tree. In those days the Germans and Scandinavians considered the oak to be sacred to their war god Odin, or Woden, from which the Americans derived the day of the week, Wednesday. As a sign of approval of Winfred's intervention, the tale goes on to state that an evergreen miraculously sprung out of the ground. The Germans turned to decorating the tree.

Source: AFRIKAN PEOPLE AND EUROPEAN HOLIDAYS: A MENTAL GENOCIDE(Book One) by Ishakamusa Barashango

L.C. "Pops" Johnson joined our ancestors on November 14, 2006. May his spirit be at peace in their realm.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work & Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman) - Amikhet En Maati

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Les Wagner

Olotu Eko(Education Chairman) - Ankosis

Eleto(Administrative Chairman) - Geb

Akapo(Treasurer) - Urser Ra

Akowe(Secretary) - Nguzo Sabo(Jason Miller)

Akewi(Librarian) - Chuma Akinlawon

Alaga Zamani(Past Chairman) - Mondo

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa

TRIBUTE

little time Pops had on this earth wasn't enough. But to those who knew him, his life gave fun memories. The marks he left on all of our hearts will not be erased. Pops spirit lives through all of us. What Pops meant to me would take a life time to explain. What did Pops mean to you?

-Sam Smith